

# SNAPSHOTS



HAINES HOUSE  
Haines, Alaska

## *Why Haines House*

Haines House was established in 1921 in response to an appeal from the whole of Southeastern Alaska for some provision for the many small orphans and destitute Alaskan Indian children who were entirely without school facilities or even civilized homes, the building which served as a hospital when Haines was a medical station under the Board being adapted for this. Six children, under twelve years of age, were admitted the first year. There are now fifty-four children and eight workers.

## *The House Itself*

Haines House now has a boys' cottage and

a girls' cottage, the two connected by a fifty-foot corridor well lighted by windows. The house faces the bay and from the windows all the ships that come into the harbor can be seen. A section of the building is set aside as a dispensary for the home and for any village people needing first aid or the help of the nurse.

#### *Where Haines House is Located*

Haines lies eighty miles north of Juneau at the head of Lynn Canal. The territory of the Chilkat and Chilkoot tribes surrounds Haines. Great snow clad mountains, towering glaciers, gushing waterfalls, and canyons of all sizes, shapes, and colors are its near neighbors. Haines numbers about 400 people, including the white population, the natives, and the officers and men at the U. S. Army Post.

#### *Upon Arrival*

The children in Haines House are for the most part orphans or half orphans, coming from crowded homes where privacy is unknown, where bed is a quilt spread out on a dirt floor, where fish and berries, eaten at irregular times, are the main diet. They range from four to twelve years of age. Most of them are full-blooded Indians, but some are part Indian and part Chinese.

#### *Activities That Fill the Day*

Those who are old enough go to school

in the village. A kindergarten is held at the home for those under age.

Outside of school hours the children must assume certain responsibilities. They care for their own possessions and their clothes, as far as this is possible, make their beds, help to keep the house tidy, to wash and dry the dishes. They are taught to look upon Haines House as "home," and consequently take an interest in everything around them.

They have their own gardens, too. A love of gardening is not common among the natives, but Haines House is trying to instill this in order that when the children are in homes of their own they will make the soil as productive as possible. In one year Haines raised enough potatoes for its own use through the year and in addition sold three tons to Sheldon Jackson School.

Just before bedtime is the story hour. The children listen eagerly to Bible stories and the stories loved by children all around the world.

#### *In the Community*

As the nurse at the home is the only one in the village, she spends as much time as possible in community work. During one year she made 103 visits to patients in their homes and treated 189 in the dispensary.

The regularity and punctuality of the Haines House children at school have had

their influence. Formerly it did not seem to matter to the parents whether the children got to the government school on time or at all. But with the example of the Haines children and of the Alaskan Native Brotherhood which furnishes a truant officer for each village, the village children are now on time, and absent less frequently.

The fishing season is short and work must be found in the mining districts or trapping camps a number of months each year. Consequently there is little time for the village people to give to their homes, but they are eager for an education for their children. "Another ten years," states Miss Emma Jackson, who went to Haines as the first head of the home, "will make a great difference in the home life of the people. When the older people in the village come to Haines House for the parties often held for them here, they have a native courtesy and dignity so correct that we could learn from them."

#### *Religious Influence*

The evening worship service is looked forward to by all the children. Not long ago seven of the little girls who were shut apart in the dispensary decided they missed the worship period so much they had to have one of their own.

The children go to Sunday school and church in the village. Four of the children are members of the church and thirteen have signified their desire to become members.

The group has its own Light Bearers society and a "Jesus Bank" into which is put a tenth of all the few pennies that are given the children as their own. The money has been sent to Indian and Chinese children in the United States and to children across the sea.

### *On to Sheldon Jackson*

When the children are twelve or when they finish the fourth grade they are sent on to Sheldon Jackson School at Sitka. Up to 1929 thirty children had gone from Haines to Sheldon Jackson. Most of these children have taken a definite stand as Christians before they leave. At the new school they are active in the Christian Endeavor societies and religious work.

### *For Those Who Want Facts About Alaska*

Alaska is almost exactly the same measurement as the continent of Australia. It comprises one-fifth of the territory of the United States, having an area of 590,884 square miles. The westernmost point of Alaska is less than eighty miles from the shores of Siberia, the easternmost point of Asia. The population of Alaska is about 55,000. About 26,500 of these are natives.

After a period of exploration by several different nations, Russia in 1784 established a settlement in Alaska, then called Alakshak, or the great country. Her interest was chiefly in fur trading, so little was done

to help the native people. In 1867 despite considerable opposition Alaska was purchased by the United States government for \$7,200,000. A period of governmental neglect followed. The United States army was in occupation for about two years. When it was withdrawn there was no government whatsoever for about two years. Finally, however, action was taken. In 1884 Alaska became the District of Alaska, and in 1912 the Territory of Alaska. Laws were then passed for the incorporation of towns and the beginning of schools.

The territory is governed by a governor appointed by the president and a legislature of elected representatives. For some years only colonists could vote but the bill passed in the summer of 1924 giving citizenship to Indian groups enabled the Alaskan natives to qualify as voters and to begin to share in the government of their country.

\* \* \*

Salary of Missionary, including maintenance and travel, \$1,200.

Shares in maintenance, \$10 up.

\* \* \*

BOARD OF NATIONAL MISSIONS  
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156 Fifth Avenue, New York, N. Y.



# BIRD'S-EYE VIEWS



HAINES HOUSE, HAINES, ALASKA

## *Location and History*

Haines lies eighty miles north of Juneau at the head of Lynn Canal. The territory of the Chilkat and Chilkoot tribes surrounds Haines. Great snowclad mountains, towering glaciers, gushing waterfalls, and canyons of all sizes, shapes and colors are its near neighbors. Haines numbers about 400 people, including the white population, the natives, and the officers and men at the U. S. Army Post.

1921—Haines House was opened in the fall of 1921, with six children under twelve years of age, in a building on the bluff overlooking Lynn Canal, formerly the hospital when Haines was a medical station of the Woman's Board. It was established in response to an appeal from the whole of

Southeastern Alaska for some provision for the many small orphans and destitute Alaskan Indian children who were entirely without school facilities or even civilized homes.

1925—Enrollment, 34; workers, 4; Sunday school pupils, 31; number united with the church, 14.

### *Purpose and Aim*

Haines House is a home. The children attend the Government Indian School in the village of Haines; upon completion of the fourth grade or upon reaching the age of twelve, they are sent to the Sheldon Jackson School at Sitka.

In addition to the academic work which the children do at school, they have, in the home, training in religious education, health habits, simple home making and gardening. They take frequent hikes both in summer and winter and are encouraged to enjoy out-of-door sports.

### *Results and Outlook*

It is primarily due to the atmosphere of the real home life created by a real mother in the person of the head worker that Haines House has achieved its success. Under her care orphans, half-orphans, destitute little waifs, children rescued from immoral conditions, many knowing no English upon entering the home and entirely unfamiliar with any convenience, customs, or habits of thinking of

civilized life—are welded into as happy, as responsive, as normal a group of little folks as one would wish to see. She writes:

“A number of our children have been here since the first year the home was opened. They have learned to think for themselves. They have learned that Alaska does not include the whole world. Africa, for instance, is a real country and the little children, real children to be helped and prayed for.”

“Humility is not an Indian virtue and we have to wrestle with a spirit of aloofness on the part of our Haines House children. To them the village children are ‘natives’ while they are a class set apart. All who are old enough to understand the character of the meek and lowly Jesus are being taught to cultivate his spirit and we feel our efforts along this and other lines are beginning to bear fruit.”

“As a center of community helpfulness, we feel that Haines House is a success. We know that, as the people understand us better, it will be possible to help them in making their homes more sanitary and home-like and their lives fuller. In the three and a half years the Home has been in operation we have developed twenty-two active purposeful little Christians.”

One of the boys who went from Haines to Sitka this year wrote back to his brother who is still at Haines, “Be a good boy and learn all you can about Jesus so you can be

of some use to your people when you grow up. I shall be a preacher or a missionary when I grow up, in remembrance of my first mission home."

A member of the Committee on Appropriations of the House of Representatives who recently visited Haines writes as follows:

"The children seemed to be in excellent health and were as happy a bunch of kiddies as one could wish to see, clean, well-fed, well-trained, and able to make a most creditable appearance as members of the Appropriations Committee met them. I was delighted with the principles of Christianity and patriotism that unquestionably have found deep lodging in the minds of these little folks. Miss Jackson and her assistants truly are doing a wonderful work. An army officer told me that this work is the finest piece of philanthropic work that is being carried on in Alaska from the standpoint of good results obtained."

**Salary of Missionary, including maintenance and travel, \$1,200.**

**Shares in maintenance, \$10 up.**

Board of National Missions  
of the Presbyterian Church in the U. S. A.  
156 Fifth Avenue, New York, N. Y.

DEC 19 1946

*Open  
File*

# THE HOUSE CALLED HAINES HOUSE



PRIMARY FRIENDSHIP PACK



## PAGE FOR GROWN-UPS

**H**AINES, ALASKA, is less than 100 miles north of Juneau. It is surrounded by towering mountains and fronted by water. Haines House stands at the edge of the little town, between Lynn Canal and the Alaska Highway. The campus, including farm, and pasturage, covers 266 acres. There are two large dormitories for staff and children, connected by an enclosed passageway. The newer one, Wheeler Hall, houses the boys. The farmer has his own cottage.

Some Haines House children are actually orphans, or half orphans. Others have parents who are not able to be responsible for them. Many come undernourished and with low vitality, needing desperately the regular routine, wholesome food, and Christian care which Haines House is able to provide. Haines House has a fine health service in cooperation with the government health service of the Territory. This includes a floating clinic, a hospital boat with complete equipment for laboratory tests. Haines House children are usually full of fun, mischief, noise, and lovable friendliness.

There is no school in connection with Haines House. The children attend the government school three blocks away in the village. They attend the bi-racial village church. The smaller children have Sunday school in the Home. Vesper services fittingly close each day.

Most of the children belong to the Thlingit, Haida, or Tsimpsian tribes. Many, from mixed marriages, have Scandinavian or Russian names and features. At the home they are encouraged in their native handicrafts for which they have considerable talent.

After Haines House children reach junior high age, they often go to Sheldon Jackson School at Sitka. They find various ways of showing their gratitude to friends who make their childhood home possible.





This is the house called Haines House.

This is Haines House in Alaska.

Haines House is big.

It looks like two houses.

Boys live in one part of it.

Girls live in another part of it.

They work and play here.

They eat and sleep and study here.

They go to school and to church in  
other buildings in town.



These are the boys who live in the house called Haines House.

Here are some of the boys.

They are Alaskans.

They live at Haines House because they  
need a home.

Presbyterian people gave them their  
home.

The boys say, "Hello, friends!

We thank you!"

The boys play.  
Today they are playing marbles.  
Do you think they can shoot straight?  
They like to play other things.  
They like to swim and play in the water  
and walk on stilts.



This is the play of the boys who live in the house called Haines House.





This is the work and play of the girls who, along with the boys, live in the house called Haines House.

Girls help with the work, too.

They help their housemother.

They keep their rooms clean.

They make the beds.

When they finish their work they may  
play with their dolls.



This is the water often seen by the boys and also the girls who work and play in the house called Haines House.

From Haines House the boys and girls  
see mountains.

They can see water, too.

Mountains and water are very beautiful  
in Alaska.

Here are some fishing boats.

Boys and girls at Haines House know  
all about boats.

They make little boats.

They ride in boats.

They eat fish that are caught from boats.



These are the boats that sail on the water often seen by the boys and also the girls who work and play in the house called Haines House.





This is a fish that was caught from a boat that sailed on the water often seen by the boys and also the girls who work and play in the house called Haines House.

All the boys at Haines House help with the work.

See them cut up this big fish.

Do you think they will help eat it, too? They eat good food to keep them well and strong.

Milk comes from their cows, and also from cans.

Vegetables come from their garden.



This is some music that has nothing to do with the fish that was caught from the boat that sailed on the water often seen by the boys and also the girls who work and play in the house called Haines House.

Some girls can play the piano.

It is fun to play.

It is hard work, too.

Some day these girls may play for Sunday school and church.

They will play, and everybody will sing,  
"Praise God from Whom all blessings flow."

ALASKA  
PERM. FILE  
**GOODBYE! WE'LL BE BACK**



BOARD OF NATIONAL MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 Fifth Avenue, New York 10 N. Y.

10 cents





Stories from Life  
*at*  
Haines House

HAINES, ALASKA

Board of National Missions  
of the Presbyterian Church in the U. S. A.  
156 Fifth Avenue, New York

## Stories from Life at Haines House

**H**AINES HOUSE was opened in the fall of 1921, with six children under twelve years of age, in a building on the bluff overlooking Lynn Canal, formerly the Hospital when Haines was a medical station of the Woman's Board.

The Home was established in response to an appeal from the whole of South-eastern Alaska for some provision for the many small orphans and destitute Alaskan Indian children who were entirely without school facilities or even civilized homes.

Enrollment is now thirty-one, fourteen boys and seventeen girls. These children attend the Government Indian Day School in the village of Haines, and upon completion of the fourth grade or upon reaching the age of twelve, are sent to the Sheldon Jackson School at Sitka.

In addition to the academic work which the children do at school, they have in the home training in religious education, health habits, simple home making and gardening, and, in the atmosphere of a simple Christian home with a real mother in the person of Miss Emma Jackson in charge, are developing from little non-English speaking primitives into responsible boys and girls of Christian character and principles.

**O**NE of the tourists last summer, witnessing the affection the children at Haines House exhibited for Miss Jackson and her affection for them, exclaimed in surprise, "Why, she *loves* the little savages." Not only does she love them and they her, but she has entirely changed their attitude toward people in general. Most Alaskan children in the presence of strangers will stand with heads down, thumbs in mouths, and answer not at all or only in grunts. Dr. Young writes: "These kiddies act like normal, healthy, American children. They run to you, catch hold of your hand, hug you, and show delight in being hugged, and chatter to you just as my grandchildren do. An incident occurred this summer that was entirely exceptional. I sent up to Haines for a case of berries, and told Miss Jackson to tell the children I would pay the going price if they would pick the berries. With one accord they said, 'We don't want Dr. Young's money. We will do everything for him for nothing.' They are the first little Indians, or large ones either, whom I ever knew to refuse money for anything."



**T**HEY are not always good, of course. Not long ago I had to call some of the older boys to my room and question them about a broken window. They had been playing ball in the house—against rules—and the accident had resulted. They owned up very honestly and said they were sorry for doing wrong, and after a little talk I let them go. But as they reached the door, Thomas turned and said, 'But the window wouldn't have been broken if Henry hadn't dodged!'

"SOME of these children never slept in a bed before they came here. They live in small shanties with three or four families and, when they come in too tired to sit up any longer, they find an old blanket and crawl off in a corner. We were trying to make one little boy proud to make his bed in Haines House, and I asked him about his bed at home. 'Oh, I always slept in the woodshed,' he said."



"WE love our story hour. The children aren't old enough for very deep stories. Last winter we read the Burgess stories, and they liked them. But best of all they love the Bible stories. They accept the Bible as they accept me. I had been reading to them Hurlburt's Story of the Bible. We had been through the book once, and we were going through it a second time. We came to the story of the plagues, and I said, 'Before we read this, let us name all the plagues.' They got all but one. They thought and thought. Finally John said, 'Mother, I don't remember the name of the bug, but it was the same kind of a bug that John the Baptist ate when he was in the wilderness.'"



"A NUMBER of our children have been here since the first year the home was opened. They have learned to think for themselves. They have learned that Alaska does not include the whole world. Africa, for instance, is a real country and the little children real children to be helped

and prayed for. Since we have had Paul and Joseph, who are half Japanese-Greek, Japan and Japanese children are of vital interest to them."



"THE children were discussing the two great prophets, Elijah and Elisha. 'Mother, who do you think was the better man?' I told them I thought they were equally good, serving God each in his own time and way. Mark asked, 'Mother, don't you remember Elisha asked for a double portion of Elijah's spirit? Don't you think he was two times as good?' Not bad for a ten-year-old Indian boy."

\* \* \* \* \*

"OUR boys and girls have been deeply interested in the account of the doings and teaching in the 'Upper Room' and have memorized a part of John 14, also a part of John 15. I never taught children who entered so fully into the teachings of the Word as these children do. The Vine and Branches were being explained, and the statement made that if we are living a really Christian life, we are the branches. John looked down on little Matthew with a smile, 'Then Matthew is a little twig.'"



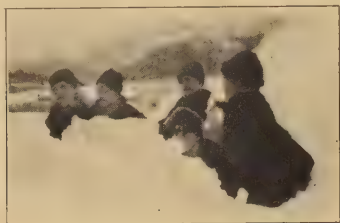
ONE of the boys who went from Haines to Sitka this year wrote back to his brother who is still at Haines, "Be a good boy and learn all you can about Jesus so you can be of some use to your people when you grow up. I shall be a preacher or a missionary when I grow up, in remembrance of my first mission home. Those are



the best friends I ever had excepting my own father and mother, and they are dead." This shows something of the influence of the home on the children.



"ONE evening just before bedtime I called the five boys who had said they had given themselves to Jesus. I told them how sad it was to start in the Christian life and then slip back, and that no person should join the church unless he meant to be true to Jesus always, that Christians were those who let Jesus live with them all the time. 'Mother, let us call Henry and Mark, they are good boys and love Jesus. You tell them about Him too.' I consented. They all expressed their love for Jesus and their desire to join the church. Mark is not so fluent a talker as some of the others, nor does he understand so readily, so Herbert asked if he might tell him in Thlinkit. I suggested we all kneel down and talk to Jesus. I wish you might have heard those earnest prayers offered to One who is not a stranger to them. Tom prayed that they might be true forever and ever, and be a help to the other children. Arthur prayed that they might be good when they go to



Sitka. Herbert asked me to let Mark pray in Thlinkit, but Mark shook his head and prayed in English in a clear sweet voice that he might be kept true."



"LAST Sunday was communion service and several of my boys united with the church. I have never met children who were so eager to learn the Bible as these little Thlinkits. They always speak of God as 'Our Heavenly Father', Jesus as 'Our Elder Brother' and the Holy Spirit as the 'One who is in our hearts to tell us what is right'. The thought of living to please Jesus is an every-day topic. They entered into the new relationship with God in a simple, unaffected manner as the logical thing to do."



A MEMBER of the Committee on Appropriations of the House of Representatives who recently visited Haines writes as follows:

"The children seemed to be in excellent health and were as happy a bunch of kiddies as one could wish to see, clean, well-fed, well-trained, and able to make a most creditable appearance as members of the Appropriations Committee met them. I was delighted with the principles of Christianity and patriotism that unquestionably have found deep lodging in the minds of these little folks. Miss Jackson and her assistants truly are doing a wonderful work. An army officer told me that this work is the finest piece of philanthropic work that is being carried on in Alaska from the standpoint of good results obtained."

*Price, five cents*

*Featuring*

**HAINES HOUSE**  
**HAINES, ALASKA**



*Time out for lunch—an outing high in the hills*

## HAINES HOUSE

### HAINES, ALASKA

**S**NUGGLED down between two majestic mountain ranges, and overlooking Lynn Canal, lies the town of Haines. To the right of the town is Haines House. The campus, farm, and pasturage cover over 266 acres, bordered on one side by the main street of Haines, on the front by Lynn Canal, on the farther side by Chilkoot Barracks, and then stretching back for about a mile toward the beautiful Chilkat River along whose banks the new Haines cut-off to the Alaskan Highway is built. Here, amid the majestic beauty of this setting, Haines House evolved.

### BEGINNINGS

Let us go back to the year 1880. At that time the Board of National Missions began a school for the Indians. Later it acquired occupancy rights to over 366 acres of property to develop missionary work among the natives of Haines, Alaska. The government requested the release of 100 acres for the army post now known as Chilkoot Barracks. This was released without charge, and in 1912 a patent was issued by the government to the Board for the remaining acres. On this site a little log cabin was built. This burned and a hospital, a church, and a manse were erected.

During the first World War the hospital was taken over by the government. Following the war it was left idle for awhile until, in response to an appeal from all of Southeastern Alaska for some provision for the many small orphans

and destitute Alaskan Indian children entirely without school facilities or even civilized homes, the hospital building was converted into a children's home. A dairy and farm were added and a farmer's cottage built. The home soon became too crowded to hold all the children who needed care, and in 1927 another house was built, with an enclosed passageway between the two buildings. This building (Wheeler Hall) became the boys' house.

During the early months of the second World War, Haines was the scene of great activity in connection with the defense of the Pacific coast. Troops were brought in, barracks built, roads put through. As the war emergency passed and the men moved elsewhere, conditions quieted down.

come because they are orphans with no one to care for them; or because they live in isolated places and need to be in the Home in order to

attend school. The majority, however, are children whose parents will not take the responsibility of their care; these cases are very pitiful.

The children come to the Home many times in poor physical condition. To many who have had to learn to live by their wits, truth, cleanliness, and the Christian way of living do not mean much. After a few weeks' exposure to wholesome living, however, they begin to change. Good food, daily cleansing, regular sleeping habits, supervised play, and daily Christian education change them into happy, healthy boys and girls with a real interest in life. To watch them develop in their Christian life, to have them realize that truth, honesty, clean thoughts, and dependability are necessary to their best living, is very satisfying.

There is no school in connection with the Home. The children attend the government school in the native village about three blocks away. They stay at the Home until they are ready for the seventh grade and then in many cases go on to Sheldon Jackson School in Sitka.

### A REAL HOME

Those who have been at the Home any length of time feel that Haines House is their real home. For instance, recently, after oil burners had been installed in the furnaces, the boys were

### SUFFER LITTLE CHILDREN

The children come to Haines House from villages and towns all over Southeastern Alaska, and occasionally from the west. As a rule they



*Brushing  
teeth  
becomes  
a habit*



so delighted with the new arrangement that of their own accord they tore down the partition between the now unused coal bin and their playroom. They cleaned it out thoroughly and made a fine addition to the playroom. More help came from three Sheldon Jackson boys, former Haines residents, who returned during summer vacation to work about the place and earn their tuition for another year. Again, when the farmer faced the problem of harvesting fourteen tons of potatoes without help, the children pitched in and did it themselves. Then they had a fire on the beach and roasted potatoes and wienies, with the once-a-month birthday cake for dessert. This cake—plus candles and a gift apiece—is the celebration for all of the children whose birthday comes during that month.

One boy who went on to Sheldon Jackson School attended school in the winter and fished in the summer to pay for his tuition. One summer he made a large amount of money. After paying his bills, buying a few war bonds, and paying his sister's tuition at school for a year, he sent Haines House \$20 to show his appreciation for what the Home had done for him.

Another young man who has just completed professional training wrote to a member of the staff, "I can never forget my stay there though the months were very few, and I wish now that they could have been more. I certainly hope you

give some other children the proper steer along life's path."

The little children have Sunday school and worship services at the Home; the older children share in the life of the Haines church. "The period of the day that is most precious to me," writes the director, "is the vesper service that I hold with the older children each evening; or the many times when some little tot opens my door and says, 'I want a Jesus book.'"

Haines House is just the beginning of the trail for these boys and girls. We cannot take credit for their successes, but the aim of the Home is to give them the solid foundation of healthful Christian living upon which they can build as they go through life. In doing so we look for guidance to Christ who taught us the good way of life.

*Willing hands prepare fish for canning*



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# **ALASKAN** **friendship frontier**

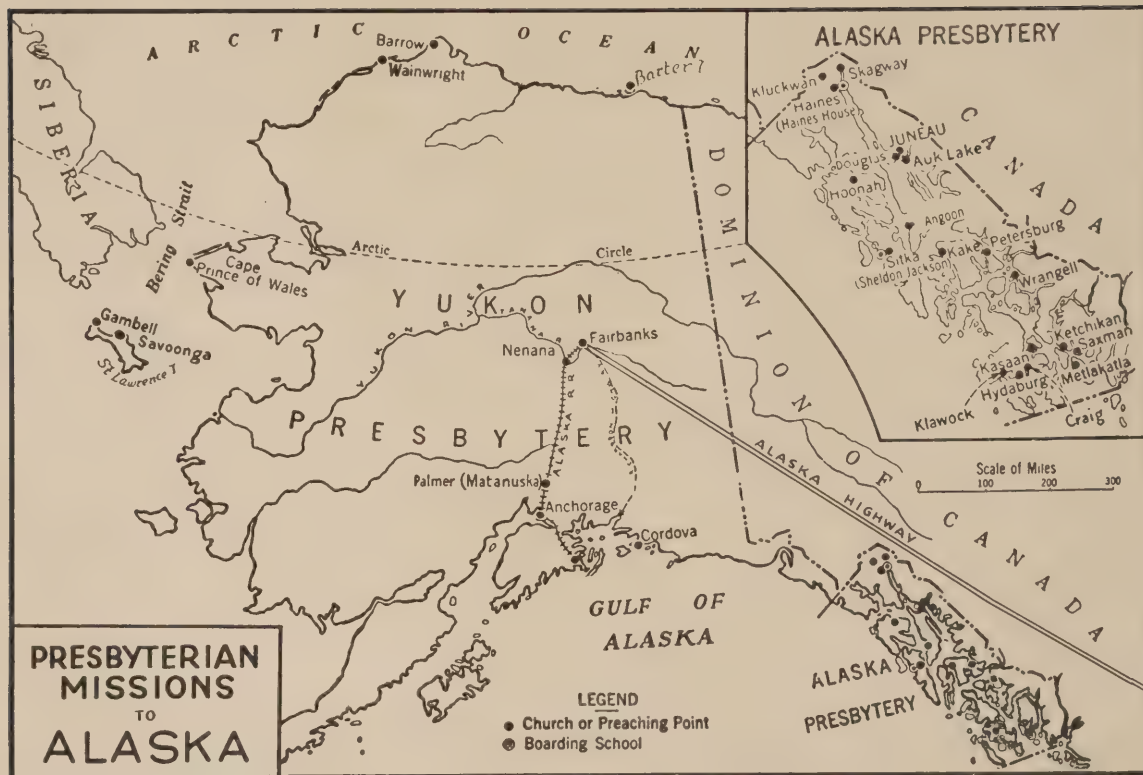


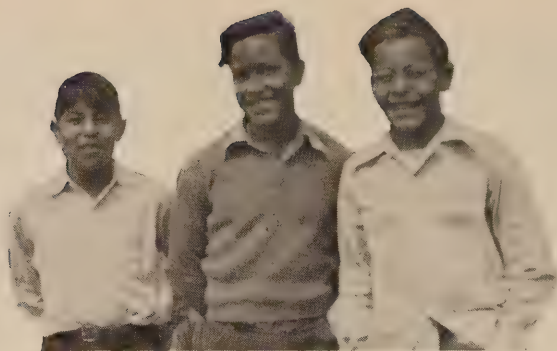
**HAINES HOUSE**

**HAINES**

**-**

**ALASKA**





## AT HAINES, ALASKA

**W**E, YOUR Haines House friends, live in southeast Alaska. Our country is made up of hundreds of islands and a narrow strip of shore to the northwest of Canada. Look over at the map and find it. It is marked ALASKA PRESBYTERY. In the section enlarged at the upper right-hand corner, find the town of Haines. We boys and girls at Haines House are native Alaskans, mostly from the other towns named, though a few of us come from farther north. We are at Haines because without the mission here we would have no Christian homes. Some of us would have no homes at all.

No pictures can tell quite how beautiful this country is. Our mountains

seem to rise very high because their base is so close to sea level. Many of them have snow-covered peaks all year. Their sides are covered with deep green forests, or glaciers, or carpets of grass and flowers.

You can see that the roadways are waterways, and that if you want to go from one island to another you must go by boat or by airplane. There are few real roads. One, however, called Haines Highway, leads from Haines over to the new Alaska Highway.

Chilkoot Barracks, now closed, was the first army post built in Alaska. Its old buildings are still here.

Fishing is the most important business of Haines. There is a cannery at



*The country is beautiful*





*The beach*

an inlet a few miles away. In summer many of us work in fishing camps or factories.

The narrow neck of water reaching up to Haines is the Lynn Canal. It lies right in front of the Haines House grounds. Our yard slopes down to the waterfront. (In the picture above you see us having a peanut hunt there.)

We have always known about boats—how to ride in them and how to make them. We feel at home in them.

Our home has two houses joined by a passageway. The boys live in Wheeler Hall, the building to the left in the picture. The girls live on the top floor of the building to the right. The dining hall and office are on the first floor. The whole place is *home*.

Will you pretend to go walking with us on a winter Sunday afternoon? Call



*The waterfront*

Lassie, the dog, and bring your sled.  
We race up an incline to the village



*The House*



*It's fun to go walking*

street, and the frosty air makes us glad to be alive. Shall we go on the One Mile Hike, or around by the dock road so that Julia, who is sick and cannot go with us, can watch us from her window? "Dock road!" we shout.

We slide and tumble down Sheldon's Hill which leads past the store where our friends, Mr. and Mrs. Sheldon, sell general merchandise. We run out on the dock where the big freight boats stop. A little way past the bottom of the hill we look back towards Haines House. We shout and trill to Julia, and soon we see her waving at the window.

Somebody has given us some bubble fluid, and we blow colored bubbles, squealing and chasing them over the snow. "O-ee-ee! Look!" we cry. And Julia says afterwards that she saw some of them float on the water of the Lynn

Canal—almost. Hurrah for the bubbles!

We go down a fairyland road with spruce and hemlock on one side and rock and shrubs on the other. We whiz down another hill on our sleds, zip! plunk! We laugh when we pull our supervisor-mother out of a snowbank.

Too soon it is time to go home for supper. But we are glad it is home. We all—you too—help make it so.



*It's work to cut rhubarb*



*It's work to dig potatoes*



# THEY SPEAK OF GOD

## A Worship Service About Haines House

*Call to Worship:* The heavens declare the glory of God and the firmament showeth his handiwork.

*Song:* This Is My Father's World.

*Responsive Reading:* (Psalms 121:1, 2; 107:23, 24; Job 38:16, 18; Psalms 104:1, 5, 6, 24.)

*Leader:* I will lift up mine eyes unto the hills, from whence cometh my help.

*All:* My help cometh from the Lord, which made heaven and earth.

*Leader:* They that go down to the sea in ships, that do business in great waters;

*All:* These see the works of the Lord, and his wonders in the deep.

*Leader:* Hast thou entered into the springs of the sea? or hast thou walked in search of the depth?

*All:* Hast thou perceived the breadth of the earth? declare if thou knowest it all.

*Leader:* Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

*All:* Who laid the foundations of the earth, that it should not be moved forever.

*Leader:* Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

*All:* O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

*Song:* For the Beauty of the Earth.

*First Reader:* In Alaska it is easy to see the beauty of the earth and the beauty of the sea. High mountains, many, many of them, seem to rise right out of the ocean in some places. In other places glaciers stretch in front of them, or green meadows covered with flowers. There are forests, too. In autumn the colors of the leaves are unbelievably beautiful.

A worker at Haines House has written: "How quieting it is to think that many God-made things make no noise. We do not hear the sun rise or set. The stars, those 'forget-me-nots of the angels,' take their places silently. The sunset colors make no sound.

The sky does not speak. Yet all of these things speak of God.

"The children at Haines House appreciate the beauty around them. Only this morning a child came running to my room. 'Come into the sewing room,' she said, 'and see the sunrise colors.' I went with her.

"Great streaks of light shone down over a tall mountain peak on which new snow had fallen. Above the blue of the ocean, the lower mountain peaks were a glorious pink.

"We stood in rapture, thanking God for eyes to see earth's beauty . . . and for hearts and minds to understand his goodness and his love."

*Second Reader:* The children at Haines House know about another kind of beauty, too, the kind which is inside of people. That, too, makes no noise, but it speaks of God.

They try to have this kind of beauty in themselves. They are naturally friendly, happy, and full of fun. They sing in choirs and they sing as they work. (Singing is not noise, exactly!) They try hard to please by

doing good work at home and on the farm, and by bringing home from school many "100's" in spelling and arithmetic. They learn good manners which make life go more smoothly among all kinds of people.

Of course they are naughty sometimes. Yet they know that naughtiness is like a storm, and they try for pleasant weather again.

*Leader:* Let us bow our heads while we pray: Dear Father in heaven, we thank thee for the beauty of thy world. We thank thee, too, for the goodness that is in people. Beauty and goodness both speak of thee.

Please bless the children in Alaska. Bless our friends at Haines House. May they always be able to see the things that speak of thee. And so may we all serve thee "with heart and mind and voices." In Jesus' name. Amen.

*Song:* God Speaks to Us.\*

*Benediction.*

\* Hymns for Junior Worship, No. 74.







## PETER GOES TO JUNEAU

**P**ETER had a pain. Twenty other Haines House children had tooth trouble and were going to see a dentist in Juneau. Peter was special. He was going to the hospital to see about his pain.

They all rode on the mission boat, Princeton-Hall, with Mr. Prouty, the missionary skipper. Peter liked to ride on things—the farm tractor, a sled, the train. He had been on a train once on a picnic at Lake Bennett. But the boat was best.

The water was as smooth as glass. Porpoises played around the boat, and Peter, forgetting his pain, laughed aloud to see them.

At Juneau, Peter went to the hospital right away. He cried so loud the others could hear him almost a block away. No wonder. He would miss all the sights of the great city of Juneau.

Peter stayed all night and all the next day at the hospital. At night his "mama," Miss Fisher, came for him. He had stopped crying long before. He had made friends with all the nurses, and he had a special friend in the ward, an Indian boy named Saul. He had so much to say that the words tumbled out and got tangled.

It seemed a long way to the boat. Peter tried to walk fast, but Miss Fisher almost carried him most of the way.

Everybody on the boat wanted to talk. Peter wanted to tell all about the hospital. The others wanted to tell Peter what they had done.

"We saw the colored lights!" "We had ice cream cones—double-dip!" "Cecilia told the dentist how to pull the teeth!" "We spent our own money in the stores." "We saw a show about a storm and football and a cartoon." "Cecilia said, 'God makes the wind.'" "We had popcorn." "We rode on an elevator, and gee-ee—our stomachs felt funny! They tickled!"

(Continued on page 16.)



Nena

## FROM BRISTOL BAY TO BOSTON

**N**ENA MODUC spent the first years of her life in the village of Egegic, Alaska. Egegic is about 800 miles westward from Haines, on Bristol Bay.

Nena's father and mother were Aleuts, from the Aleutian Islands. Sad to say, her mother died, and her father could not take care of her. She was often cold and hungry, and never really clean. But Nena always had friends. All she had to do was to smile—and she had a friend. One was Mr. William Thompson, the postmaster. She called him "Beely." When Nena was five years old "Beely" took her to his house. Nena liked the house. There were rugs on the floor. "Beely" gave her juice every night before she went to bed. He gave her baths in the back of the Post Office. She did not know that he was sick with a cancer which could not be cured, and that he had to find her another home.

One day Nena flew with him in an airplane to Juneau, the capital of Alaska. There he signed papers which made him her adopted father. Now her name was Nena Modoc Thompson. But instead of going back to Egegic, they took a plane for Haines.

"Haines House is a good home," "Beely" explained to her on the way. "You will have nice playmates, you will go to the public school, and learn a good religion."

Nena only knew she wanted to stay with "Beely." She was terribly unhappy when he left her at Haines House. "'Beely' was so good to me," she kept saying. "I want 'Beely!'"

But soon Nena had new friends. She was pretty and funny, and everybody liked her. Miss Miller, who is in charge of Haines House, sent her picture to

some friends, the Larsens, who lived near Boston. They loved her!

Letters that Miss Miller sent to "Beely" were never answered. Soon after he had left Nena at Haines, he had gone to a hospital in Seattle, too sick to talk. There he had died.

Nena did not know about all the letters that flew back and forth between Haines and Seattle, between Boston and Haines. All she knew was that a Mr. and Mrs. Larsen in a place called Boston, very far away, wanted to adopt her. And she was going to New York with her supervisor-mother, Miss Callecot, to meet her new parents.

The girls at Haines House gave Nena an Eskimo doll named Egegic, and filled a little suitcase with Egegic's clothes.

Nena sailed with Miss Callecot to Prince Rupert, Canada. She rode on a train to New York. In the Pennsylvania Station she was standing beside her bags when two pleasant-looking people came by.

"That looks like your niece," said the woman.

"So it does," said the man. "Let us speak to her."

Then they looked at Nena's name on her bags. "Why," said the woman, "she is *our* little girl!" And so she was!

She rode to Boston in the back of the Larsens' car, with Punchy, the dog.

Now Punchy sleeps at the foot of her bed every night. Nena Modoc Thompson Larsen knows she has really come home.





## Our Missionaries at Haines

Miss Isabel Miller is the director of Haines House. Miss Callecod has charge of religious education. (She has just spent several months in New York City at Biblical Seminary.) Miss Fisher is office assistant and relief supervisor. Mr. Ward is assistant farmer and boys' director. Mr. Forest Nowell, whose picture is not here, is the farmer. Miss Stauffer, whose picture is on the back cover, is kitchen supervisor. There are two other supervisor-mothers.

Mr. and Mrs. Fox, the minister and his wife, are not on the Haines House staff, but their home is always open to Haines House folks.

## Peter Goes to Juneau

(Continued from page 14.)

"Come now," Miss Fisher said. "You must go to bed. Let's have our prayer and go to sleep. You can finish talking tomorrow. You know we must start early."

Peter crawled into bed with Miss Fisher. He held her hand. He wished she would stay with him, but someone was always bothering her. Rosita's cousin came to call on Rosita; Beatrice fell out of the upper bunk; Eldon cried with a hurt shoulder. But at last everybody got to sleep.

Next day, on the way back to Haines, Peter saw a young whale rise up out of the water. He saw more porpoises. By and by the boat ran into a thick fog and there was danger. Everybody prayed

## Bright Beams

THREE-YEAR-OLD BOY (with earache): O-o-h! I have a tummyache in my ear!

SMALL BOY (returning from the pasture with a recent lecture on milk in mind): Just think! Those good cows who give us the fine milk have to eat their food from off the ground. I am going to get them some dishes.

WALTER (watching cows being loaded on a truck to be taken to summer pasture): When are they going to take Bessie?

A STAFF MEMBER: Bessie isn't going. She has to stay here to give milk. She will get her food at the barn.

WALTER: Does she say her prayer before she eats, the same as we do?

CECILIA (having discovered a great electric star): Come see what I have found!

SMALL GIRL (looking in wonder at the star): What is it?

CECILIA: The star! The Christmas one!

ANOTHER SMALL GIRL: Did you get it down out of the sky?

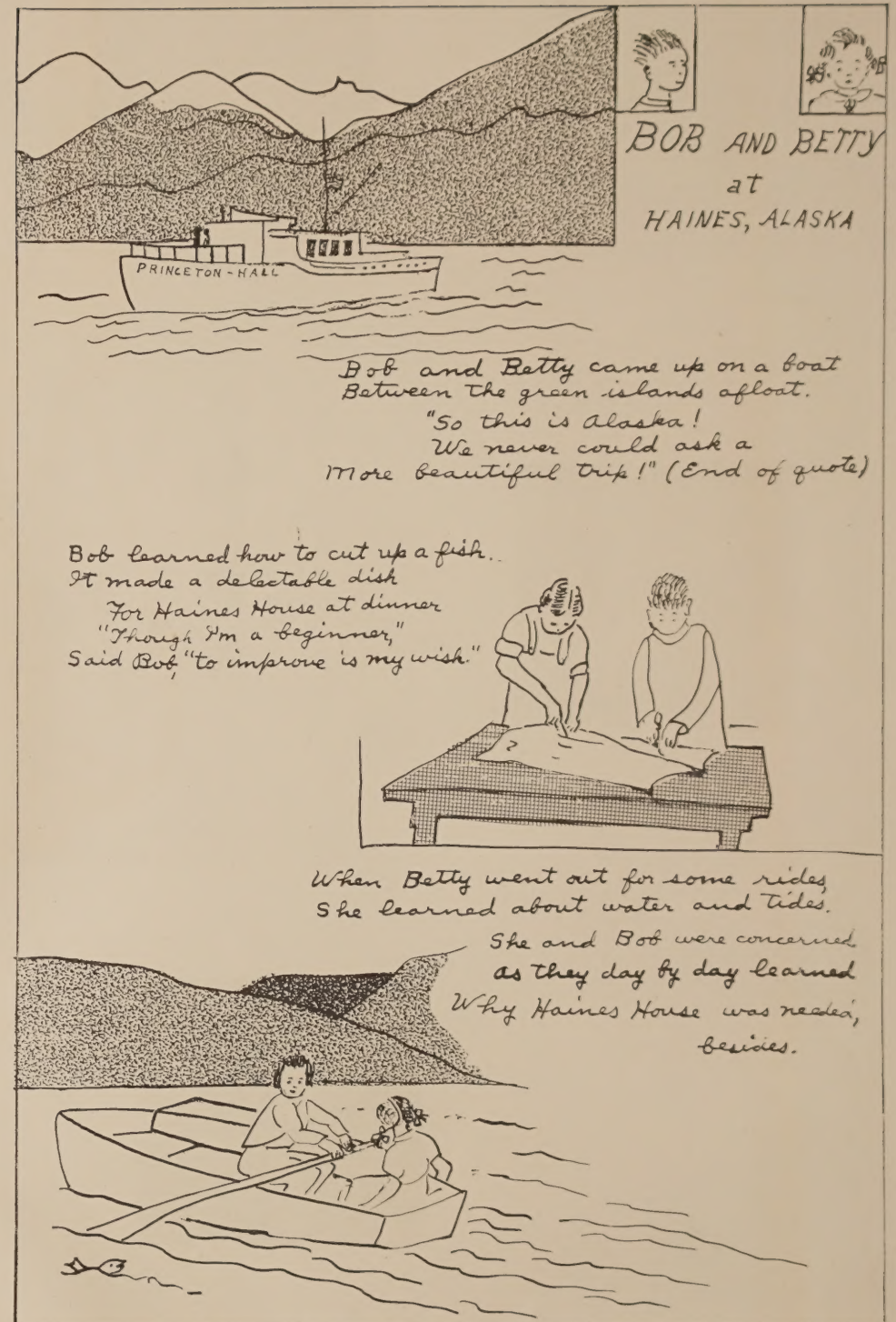
ANOTHER: But God can put it back up, can't he?

JERRY (pointing to mountains): Let's go over there where God lives.

for safety. Sure enough, God was good, and the boat safely reached Haines.

And where was Peter's pain? "I guess I left it in Juneau," said Peter.

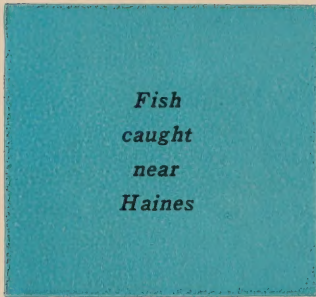
Miss McMillin, summer worker; Miss Miller, Miss Callecod, Mr. Ward, farmer; Miss Fisher. Insert: Mrs. Fox, minister's wife







*Margaret Fox,  
minister's  
daughter*



*Fish  
caught  
near  
Haines*



*Miss Stauffer  
with a  
Haines House  
girl*